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THE BLUESTONE MISSION.

Read before the W. G. M. S., at Indianola, Ia., by Mrs. Nannie D. Fowlkes.

IN testifying to the work of the United Presbyterian church among the Freedmen of the South, I can truly exclaim, "The Lord hath done great things for us, whereof we are glad." The church may sometimes feel discouraged in the work among the Freedmen, when the broad field yet unoccupied is considered. But let us for a moment study the states and counties where the missions are established. Before a mission was established at Chase City, the older colored people heard preaching once a month, but the children never heard any, unless where there was but one child in the family and it could not be left alone. We knew nothing of a Sabbath-school. "Sunday" to us meant a gathering of girls and boys to engage in whatever sport the season demanded. In talking with some pupils once of the good derived from mission schools, an old lady, eager to express herself, said: "Chillun, wait. Before this mission was opened, I didn't know no better than to strive all the week and get everything good I could and cook a big dinner and have my neighbors come to see me. I never had more than two sticks of wood cut at a time. When they burnt out I'd take my axe and cut more. I always knowed 'twas wrong to wash and iron Sundays, but I thought it no harm to cut wood and cook good dinners for company. Now I had just as soon work my garden on the Sabbath as to have a dining at my house. I tell my neighbors when they say they are coming to see me on Sabbath, 'Don't come, unless you come to go with me to the mission.' I cut my wood every Saturday and eat cold meals on the Sabbath. This mission has showed me how to serve my Lord." A young man said: "I well remember when I didn't know how the inside of a church looked. When Sabbath came we used to go on the branch and build dams across the stream and float pine bark for boats. I knew what a boat was because my home was near the Staunton river." He also said: "It is miserable to think how my parents used to hurry us children off to play, that they might eat and talk to the company in peace. Now, when Sabbath day comes we lock our doors and all go to the mission and sing, 'The Lord of us hath mindful been'." A few years ago a young Baptist preacher of Philadelphia was appointed by his church as a missionary to Mecklenburg county. He held meetings in a great many churches. In visiting the people he stopped at a home our mission had reached. A little girl was sent in to entertain him. He began a conversation by asking her, "Were you at church yesterday?" "No, sir, I go to the mission every Sabbath. I love to go there. The teacher makes all of the

girls and boys come to the front, gives each a book, and we help sing. When he preaches everybody keeps still. If you go there to preach the people will not run into the pulpit and tell you to 'stop telling the truth.' You ought to go there." He became so impressed with the description given that he promised her he would go. And he did go After being convinced, he arose and said 'I have learned to-day how to remedy the mistake throughout my denomination. We crowd out the little ones and preach and pray for the heathen when they are at the church-door playing." The mission not only influences the students, but they carry its teachings into their homes.

The Girls' Industrial Home at Chase City speaks in many homes in Mecklenburg and adjoining counties. The girls who are taught under these careful, painstaking matrons at Knoxville, Norfolk, Chase City and Henderson, are compelled to make an improvement in their homes, and not theirs only, for the neighbors are ready to pattern after Lucy since she has come from the boarding school. I have in mind a girl who attended one of these institutions. Her home was one of the poor homes of the South, and to be of that class in the South means to be in the depths of poverty. She had never known what it was to tidy a room, nor seen things kept orderly. When she returned home she began a revolution. The corners, which had before been filled with old garments of many descriptions, were rid of their burdens, and wall pockets made in a plain, simple manner, filled with grass of different collections now adorned them. The old garments were shaken and folded and laid in a box which had been papered and with a lid, to do the duty of table and trunk. There was such a marked change in that home that it soon attracted the attention of white and colored. I have wondered a great many times what would have been my own condition without the teachings of our U. P. church. In thankfulness I can truly say, "The lines have fallen unto me in pleasant places." There is one peculiarity which characterizes my people. They are imitators. They will imitate their superiors. Anyone can readily see the influence of the missions. The people improve their homes as they are able. They try to have things around them as nearly like the teachers' home as possible. They build and remodel their churches to be like the mission church, and especially is this true where colored missionaries are located. While they are less imitative in their worship, they are greatly influenced by the mode of worship in the mission congregations. They are also attentive listeners and have retentive memories. I have known some to listen to a sermon and mention some quotation of the sermon in their prayers a month after. When a lesson is taught them in Sabbath-school, though they are entirely ignorant of the letter, they get it so firmly fixed that if the same lesson comes up again they can repeat the explanation.

They do not use vain repetitions, as those who are outside of the influence of our church, although sometimes, in imitating, they miss their intentions very far. I once heard a man in his prayer say that Christ "died a Nicodemus death upon the blessed tree of the cross." But usually old people who attend the United Presbyterian church pray intelligently. The question is frequently asked, "Do colored people make good Presbyterians?" I answer, yes. The Bluestone U. P. church has a membership of 80 loyal faithful United Presbyterians, who only need to be taught the doctrines and the principles of the church to love

them. We have preaching every Sabbath at 2 o'clock. The people wait attentively while the pastor preaches plain, practical sermons. At our April communion we had an accession of twenty-one members. The very best of white families of the community attend our church services and manifest great interest in the progress of the work. We have a neat, comfortable house of worship which is nearly completed. One of our desires is to complete it. The two great auxiliaries to the church are Y. P. C. U. and the Sabbath-school. Our Y. P. C. U. is really the theological department of our mission. In this organization we have Senior and Junior meetings. In the Junior, little boys and girls take delight in reading references and topics, after they have been simplified by the teachers. Some are becoming able to write thoughts. The members of the Senior are active vigorous workers. Young men and women prepare outlines on the subjects and give good, inspiring talks. Sabbath-school is largely attended. Enrollment, 225. It is not unusual to see father, mother and five or six children at Sabbath-school. It is a real pleasure to teach the class of fathers and mothers and to hear them give thanks to the Lord for sending the explanation of his word to them.

The women's missionary societies are doing a great deal toward improving us and showing us our duty to those who know not of a Saviour. There is a society in all of the missions in the South. We have one at Bluestone, and it is encouraging to see how interested the members are in missionary work. We have pledged $5.00 per year toward the support of a missionary in some heathen land. This may seem like a small amount, but He who was able to feed five thousand with five loaves and two fishes, we trust will accept the small ffering and use it in his way The principal work of the missionary societies is to instruct mothers relative to the Christian duties they owe their children and the sick and suffering around them; the improvement of their homes and the better care of their families. The school work at Bluestone is divided into three grades, primary, intermediate and grammar. The subjects taught are those of a graded school. The people avail themselves of every opportunity to send their children to school and the children manifest deep interest in their studies and progress rapidly. The school buildings are neat and comfortable. There are two literary societies connected with the school work. The Porter literary society is composed of the pupils in the primary department. The students of the intermediate and grammar grades belong to the Vincent literary society. In these societies girls and boys write essays, recite declamations and debate. They are also taught to transact business in a systematic way.

Another very important feature of the work among the Freedmen is the industrial department. At several of the missions young men are taught to edit and publish newspapers, cultivate the soil, etc., while the girls are taught cooking and general housework. Sewing is taught in all of our missions. In our school at Bluestone the girls are divided into four classes. Each class sews 1½ hours each day. Many thanks have been expressed for the sewing department, where they are taught to cut and make plain garments. It may seem incredible, but there are mothers of my race who cannot make an apron after the simplest plan. They acknowledge their inability and thank the Lord that the way is opened for their daughters. Our county school superintendent visited Bluestone school and expressed

himself thus: "If there is ony one thing that I feel more thankful toward the kind people of the North for than another, it is the sewing department to train the colored girls to make their own garments. I shall be twice glad when these boys have an industrial department. This is a factor in our schools which is silently doing its work. The good which the second-hand clothing is doing to help poor parents clothe themselves and children, can not be told. Numbers of people would not be able to send more than one child to school out of their large families were it not for the help they get in this way. The garments are sold at a very low price, within the ability of all. Some may inquire if colored people are scrupulous about fashions. Yes, in some instances they are unnecessarily so. The majority are not so, however; many mothers, with the assistance of teachers, gladly remodel garments, if necessity demands. Long cloaks are always welcomed where there are small boys and girls. If the girl needs a cloak she wears the waist of a long wrap, while the skirt is used to make Sammy a pair of pants. It is pathetic to see mothers deny themselves that they may get something to keep their children in school. Though some are able to go to the store and buy, they would rather have a garment from the mission, because in a great many cases they are unable to make it alone. You may wonder why we sell the clothing. It is simply this. No race of people will lose all self-reliance, if helped too much, quicker than my people. We desire to help them, and at the same time cultivate a spirit of self-reliance.

These bright pictures may mislead some, may cause some to think that the negro's condition is not so bad after all. But, alas! the people which I have been describing are only those who are directly or indirectly under the influence of our church. Should you enter a home in a community where mission schools are unknown, pictures of ignorance, sin, misery and woe appear in every corner and are written on every face. And such are not confined to the Black Belt. There is missionary work to be done throughout the Southland for many years to come. You ask, Do all of my people appreciate the work among them? They do not. Prejudice forbids, and there are some so ungrateful as to curse those who have through deep pity and tender love led them across the dark rough paths of ignorance, and are still leading them. Thousands of thankful hearts among my people, are saying, "What shall I render unto the Lord for all His gifts to me?"

FROM THE BLACK BELT.

Camden, Ala.

THE work at Camden is far in advance of what it was a year ago. At that time we had no school-house and were compelled to teach in the Methodist and Baptist churches, which were cold and inconvenient. Now we have 39⅓ acres of land and a very pleasant and convenient school-house and teachers' home. Our location, we believe, is the prettiest and most convenient in this county. It is on a hill east of Camden, just outside the town limits. We have heard white visitors say, "This is the prettiest place in the county." "You never know how pretty a place is until you put buildings on it." "Wouldn't it be a beautiful place for a residence?" "Isn't it strange that some white person didn't buy and improve it?" The outlook for the work

here is very pleasant to contemplate. We are in the centre of a vast negro population. The superintendent of public instruction of this county is authority for the statement that there are thirty thousand negroes in this county and ten thousand negro children of school age, and that some of the adjacent counties have a much larger negro population. Thus it appears that we have a great opportunity, and it is determined that the influence of these missions shall be felt all over this and the surrounding counties. One important work of the missions, teachers and preachers, is to awaken in the young people a dissatisfaction with their present condition, inspire them with a thirst for better things and direct their efforts to attain them.

Our day school opened August 30. Notwithstanding this is the busiest period in gathering crops, we have enrolled one hundred and seventeen; and the attendance is unusually good. Parents have made commendable efforts to supply their children with books. Not 20 of 240 enrolled last year were at any time fully supplied. At the end of the fifth week of this session nearly all of the 117 enrolled have all the books they need.

A Sabbath-school was organized in our school building July 25. Its present enrollment is 83. Our young People's Christian Union was organized Sept. 26, with 41 members. Both these are strictly and uncompromisingly United Presbyterian. We use nothing but U. P. literature and no one would think of singing a hymn in one of our meetings. We also have a mid-week prayer-meeting attended by 20 or 25 each Wednesday evening. We confidently expect a U. P. church to be organized here before the end of this school year.

With our many blessiugs and hopeful outlook we have many needs. Furniture, bedding and heaters for the teachers home are needed. There are here several bright little girls who are members of our Sabbath-school and Our Young People's Christian Union, and whom we expect to become members of our church, whose parents are unable to supply them with books and clothes. To supply the most needy and promising of them with books would be money well spent. It is hoped that our friends who sent us clothing last year will do so again, and as early as possible.

Respectfully, E. K. SMITH.

Summerfield, Ala.

Our school opened with 102 pupils. This is the beginning of the third session, and shows that the people are beginning to see the importance of having a good school. We will be forced to limit our number this year to about 130. We could not even accommodate this number if the attendance were regular. More than 100 will be cut off from the superior advantages of good training in both day and Sabbath-school.

We have Sabbath-school in the afternoon at 2 o'clock. The monthly average attendance, which is from 65 to 90, is good compared with our accommodations. The old ladies' and ministers' classes, which were dropped during the summer, will be resumed as soon as they can be conveniently arranged for.

The Women's Board is doing much good in our missions through the industrial department. In addition to the training given in sewing and visits made in the homes, the teacher lectures to the girls upon subjects pertaining to their best interests—home-life and its requirements. This alone makes industrial work of great importance.

About 80 per cent. of the children from 7 to 12 years old cannot possibly get the proper training in the home and

the public schools alone. They can be sufficiently reached only through mission schools. In offering our thanks to societies and friends for their kind assistance last winter, we mention the "Junior Union" of the First church, Allegheny, and the "Juniors" of the Shadyside church, Pittsburg, who sent us 2 boxes of valuable Christmas presents for our Sabbath-school children. All were made exceedingly happy over their presents and have since been punctual in attendance. Also a wall chart and "Bible Lesson Pictures" for one year were sent from the L. M. S. of the First church, Allegheny. These are of much help to us in our work.

As this is a new field we kindly accept donations in the line of clothing, Sabbath-school literature and good books. Direct goods to P. C. CLOUD, Summerfield, Dallas Co, Ala., via Selma.

October 8, 1897.

Athens, Tenn.

As another year's work opens up before us we are made to feel new responsibilities. Our school commenced September 6 with about seventy-five pupils. Rev. Cook, with two of the teachers being absent, we were undecided as to what course to pursue, but with the assistance of Rev. J. A. Cotton, who has charge of the church work in Rev. Cook's absence, and of Mr. Robert J. Evans, a pupil of last year, we decided to begin work.

There are many boys and girls who should be in school who have not yet entered. It is impossible to get them to see the importance of being in at the beginning. We have a number of young people in whom we see great possibilities for future usefulness. We have a beautiful church, with Rev. Cook as pastor, and we believe that a work is being done in this place which will last throughout eternity. Victories are not gained in a day; therefore, we are encouraged to go on. Some of the homes are not what they should be, but we are striving to bring about a change.

We know the hand of God is in this, and though sometimes a shadow seems to hover over us, yet we are assured that great good will come because the work is His. Sorry I am unable to tell you about the tour of Mr. Cook and his concert company. We expect them home by October 8th.

MAGGIE D. BUCHANAN.

September 28.

Chase City, Va.

The fall term at Thyne Institute opened on September 6th with an unusually large attendance. The enrollment for the month of September is 206. There are eight girls in the Girl's Industrial Home and four boys in the Cottage. This is a larger attendance in both the school and Home, than we have ever had before so early in the year. All the old teachers but two are in their places, and prosecuting the work with their accustomed vigor. The two new teachers have taken up their work in a very satisfactory manner, and the outlook for the year is very encouraging. The congregation and Sabbath-school are also in a very satisfactory condition. The average attendance during the month was 202, and a very deep interest in the prayer-meeting is already apparent.

In addition to the woman's missionary society, which has been organized for about three years, a young women's missionary society will be organized this week. The purpose of these organizations is to instruct the members as to the missionary work of the church, its importance and the best methods of carrying it on. Those who are trained in our schools will naturally be looked to

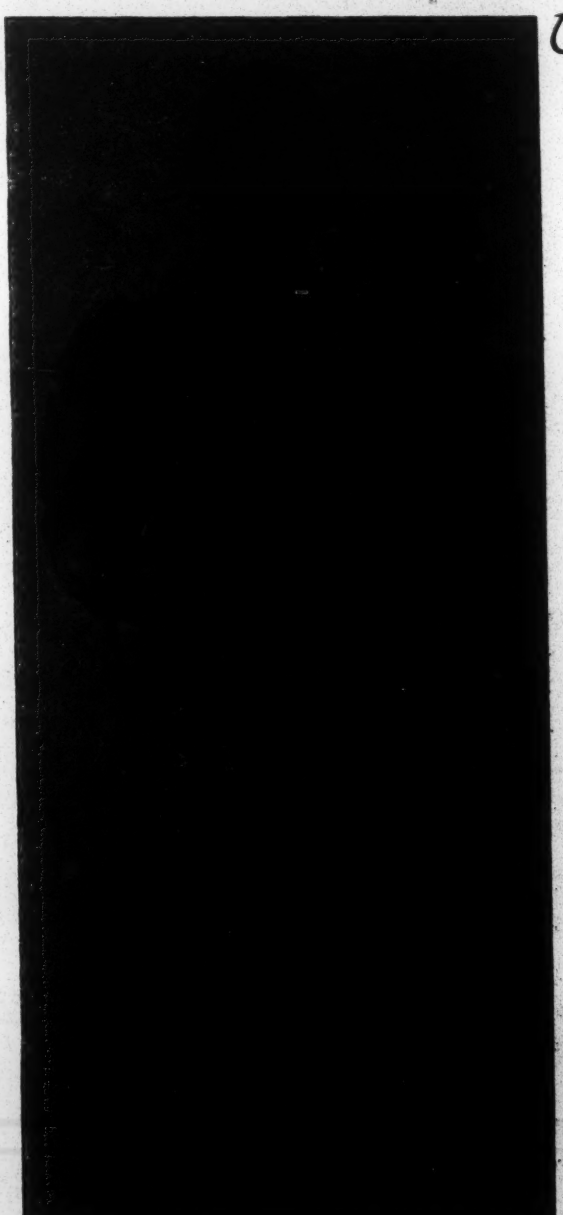
as leaders in their congregations when they have finished their education and gone to their homes. It has been thought, therefore, that a special training for such leadership would be very helpful and might result in a more general interest in missionary work.

In the Women's Missionary society it is intended that special attention shall be given to training their members for the duties pertaining to their own spiritual culture, and the religious training of their children. There are but few of them who can read, and there is very great need of instruction as to how they may best direct the home life of their families. With the mothers well trained in these duties, and their educated daughters trained in the general missionary work of the church and the world, much good should result. J. M. MOORE, Prin.

October 4.

Norfolk, Va.

The first month of this year's work closes with 613 in the day school and 669 in the Sabbath-school. This number will be increased next month. Some of the rooms are full to overflowing. Applications for a night-school had to be denied because of our inability to take on more work. We will soon have to refuse applications to the day-school for want of room. At Hampton, out of 800 applications but 180 were accepted. While the facilities are less than the demand, it gives an opportunity to select the best out of all that do apply. The cry for industrial education grows louder each year. The necessity for such education is apparent to all who are acquainted with the situation. There is but little opportunity given for such training outside of mission schools. We, in a limited way, endeavor to train the hand along with the head and heart. We have a sewing department where the girls are taught to make their own clothing. This department has been carefully graded this year, and already improvement is manifest in the increased interest taken by the girls, and the better work done by them. The printing department gives instruction to 28 boys in the rudiments of the printers' art. A two-and-a-half-story building has been erected this summer for a cooking-school where, when completed, will be taught all the mysteries of kitchen and dining-room. This building has been erected without cost to the Board or church, as no help has been asked of them. The colored teachers asked for



AUNTIE BIRD.

the privilege of supplying a range, boiler, sink, and cooking utensils for this house. This is evidence of their interest in the work. There were added six names to the roll of the congregation at the last communion, on September 19th.

"The harvest is great and the laborers are few; pray ye the Lord of the harvest that he will send forth laborers into his harvest." M. F. McKIRAHAN.

October 1, 1897.

Henderson, N. C.

Our work among the freedmen at Henderson, N. C., combines the educational and religious. All students who attend the day school are required to attend the Sabbath service and receive instruction in Bible study and the Sabbath-school lesson.

The negro is by nature religiously inclined, yet from the knowledge the older people have of God's Word one would suppose they had never had any church privileges. One man in every ten is a preacher, and but few of this number can read. Is it strange that the negro has not progressed more rapidly with such ignorant, superstitious leaders?

There are a few well-to do negroes in this locality, but a large proportion of the people are extremely poor. The men who have a trade usually get along well, but those who have to support their family by daily labor in the cotton or tobacco field, are in a poverty stricken condition; men work hard for only thirty or forty cents a day, and women stand over the wash-tub from morning until night for a small sum.

For the purpose of teaching the negro, spiritually, morally and socially, our missions in the South have been organized. This one began its seventh year September 6, last. During the month 317 pupils were enrolled, an unusually large number for the first month. The pupils in the lower grades come entirely from the town and surrounding country. For the benefit of students from a distance, this mission has two dormitories, one for boys and one for girls. These buildings are plain wooden structures, each one containing several rooms and a large reading-room. The rooms are furnished for self-boarders; students can provide their own board and thus remain in school all year at a very small expense. Heretofore the dormitories accommodated about forty students each, but the one for girls was entirely too small to accommodate the number that wished to come. During the summer this building has been enlarged, ten new rooms being added, making room for seventy-two girls. Morning and evening the students in the dormitories assemble in their respective reading-rooms where devotional exercises are conducted by the teacher in charge.

The school is managed in the same way as that of any well-graded school in the North. Sabbath morning we have Sabbath-school and regular church services at the church. In the afternoon at three o'clock the bell calls all students, and as many others as may wish to come, to the chapel where there is preaching by the principal, followed by the Sabbath-school, each teacher taking charge of pupils in his own grade. In the evening Our Young People's Christian Union meets at the church. At the same hour a prayer-meeting is held in the chapel for the older people.

In the upper grades three literary societies have been organized, which meet Wednesday afternoons. The usual weekly prayer-meeting is held in the chapel on Wednesday evening. On Friday, the last hour of the day is devoted to a students' prayer-meeting. Saturday is recreation day.

In connection with the school work two industrial departments are sustained

—sewing and printing. The girls from the primary grade to the normal department are daily given instruction in sewing. A portion of the boys are taught printing.

The prospect for this year is exceedingly bright; each week brings us a number of new pupils. We earnestly hope that it may prove the best in the history of the school.

ESTELLA MARSHALL.

Abbyville, Va.

School opens with a prospect for a prosperous term. The enrollment is 80. The Lord has blessed the people with an abundant crop, and all of the larger pupils are assisting in gathering it. The church work has been very encouraging. The attendance at church on the Sabbath and at the midweek prayer-meetings has been better than for several years. The interest is kept up by house to house work. People are constantly moving into the neighborhood, and the demand for personal work becomes greater.

It has been said that the negro is so religious that the most attention needs to be given to his education. But in visiting different sections of the country I find that his religious instruction is so erroneous, his idea of religion so false, and form of worship at such variance with the teaching of God's word, I am fully persuaded that his religious condition, as well as his intellectual and financial, is a great barrier to his progress. In view of this fact, O. Y. P. C. U. and Junior society meet every Friday afternoon, that we may reach all the pupils. We have two literary societies, which meet Friday evenings. The object of these societies is to train students in the study of subjects, and in the proper expression of their thoughts. Much as has been done for the people of this section, but a great deal remains to be done. We are resolved to push the work this term with increased vigor.

All goods intended for "Bluestone Mission" should be sent to Rev. W. M. Fowlkes, Chase City, Va.

W. M. FOWLKES, Principal.

September 27, 1897.

Knoxville College, Tenn.

School opened on Monday of last week with an unusually small enrollment, due largely to the strict quarantine regulations against the yellow fever in the South. When cooler weather raises the siege, we look for many more students, as we have many letters of inquiry. The teachers are all in their places except Prof. Millin, who is detained at Wheeling, W. Va., sick. We hope he will soon be able to take up his work. Mrs. Wait is slowly recovering from the paralytic stroke of last May, and we trust she may yet be fully restored.

Word received to-day from the Board caused general rejoicing. The contract for rebuilding Elnathan Hall has been given to a Knoxville contractor, and the work will probably be begun next week. It is almost a year since the building was burned.

E. B. WALLACE.

October 5, 1897.

Miller's Ferry, Ala.

Last year closed with good results both in school and church work. There was a general awakening on the part of some of our large boys, who had apparently lost interest in school. These seemed to have taken a new start and to be determined to accomplish something. This in itself is reason for praising God.

In conversation, not long ago, with a white man on negro education, he remarked, "I think it is a good thing for colored people to be educated, if they are educated like you teachers are. But the

kind of teaching they get in these schools around here only prepares them to read dime novels, and makes them worse than they would be without it." I am sorry he finds so many examples to confirm him in his opinion.

However good a school may be if it would bless the pupils of the Black Belt it must keep them under its influence long enough to inculcate good moral principles. That we cannot keep our boys and girls as long as we wish is a constant regret, and we dread the thought of turning out any of the "dime-novel" sort.

Among our best and most promising students last year, were some from a distance. Many of these came from localities where there were practically no means of improvement. When young men and women with such surroundings are struggling for something better, we feel like extending a helping hand. Such a hand our beloved church is extending daily to thousands. In keeping with this same spirit we have welcomed to our mission all who have applied, and yet there is room. For those who came last year we were compelled to get places in the homes in the community, where some boarded and others boarded themselves. This arrangement was unsatisfactory, but was the best that could be done. Wishing to have better accommodations this summer, we began to build a girls' dormitory, which is now nearly ready for occupancy. This building contains eleven rooms, two halls and a kitchen; built at no cost to the Board. We will not be able to ceil it this year. This, with the hewed log house for boys begun by the Boy's Industrial class of last year, will enable us to accommodate about 40 boarders. These students are under our care continuously, while the day pupils are with us only a few hours at a time, and when they return home much of the good done is destroyed. An evil that causes us much anxiety is the free rein given to the children by their parents. Generally boys and girls go where they please at night. Much progress in restricting has been made through mothers' meetings, but we see many who do not attend these meetings fitting their children for lives of shame by their carelessness.

The religious work has kept pace with the intellectual. Twenty-five members were added to our church during the year, and the whole congregation now numbering about 70 received a spiritual uplift. Such are the spiritual needs of the people here that a church is quite necessary to preserve the good done by the school. The homes give but little good moral or religious training, and the schools around us give less; hence the church is the great and most potent factor in educating and influencing the people, and is likely to remain so.

We should therefore aim to improve the church as well as individuals, and this is being done by our example in church government, purity insisted upon in the life of our members, and piety and capability in our ministry. As the establishment of good homes helps them in their domestic life, so the establishment of good churches that emphasizes the ethical as well as the emotional side of religion helps them likewise in their religious life. This is apparent in our community. Mission congregations will be slow in growth here in the Black Belt for sometime, and they ought to grow slowly but we feel certain that the foundation is being laid for large and influential congregations in the future.

C. H. JOHNSON.

There are five mission stations here in the Black Belt, all in charge of and taught by colored workers. I think

sometimes if those who ask, "What is education doing for the negro?" were to look in at these missions and see men and women sacrificing almost everything to lift their brothers up, and hear them tell how they owe what they are to such schools as Knoxville College, they would receive a most satisfactory answer. Christian training is what our people must have to lift them up to a proper appreciation of their duties, privileges and responsibilities in this grand country of ours. To those who have sown the seed and waited for "the increase" the promise, "My Word shall not return unto me void," shines out with new force and beauty, especially to those of our dear Knoxville College.

May we not continue to have your sympathy and prayers for rich blessings on this part of our Master's vineyard.

TILLIE E. JOHNSON.

BUSINESS METHODS IN CHURCH WORK.

MRS. LIZZIE K. MUNFORD, YORK, N. Y.

Read before W. G. M. S., Indianola, Ia.

THE church is of divine appointment. Nature, both in temporal affairs and spiritual, has been created to minister to its welfare. When we would behold the place intended for it in the universe, let us look at the prophets as they come one by one to minister to its growth and strength. And above all at the coming of the Son of God that he might redeem unto himself his beloved church for which he gave his life a ransom. The angels have but one interest on earth, and that is the establishment and growth of Christ's kingdom. The spirit speaks to us through his servant Paul in these words, "Let everything be done decently and in order," and also says, "Every man in his own order." We find order reigning throughout all the universe; in the season's as they appear in their time; in the sun, moon and stars as they silently circle in the orbits without interruption or change. By all of these man should be taught the importance of method. The command, "Go ye into all the world," implies the very best use of the powers of the being God has given us, in his service. As man has been slack in putting forth his best effort for the church, so has he failed in fulfilling one of the latest and greatest commands of the Master. Some decry all method, and leave the Lord's work to be done in a haphazard manner. These would say, it is better to perform this work with a willing heart and at a time when we are so inclined. In "Thanksgiving Ann" we have given us one of the best illustrations of this class. At the particular meal that the good woman sought to open their eyes in regard to their way of giving to the Lord's cause, her mistress said, "No bread?" "No honey," said Thanksgiving Ann; "used it all up for toast this morning, might have had biscuit, or muffins, if I had planned for them long enough, but dat kind o' makes a body feels if dey had to do it, and I wanted to get dinner for yee out of my own warm feeln's, when de time comes."

The devoted John Wesley has been unsurpassed in systematic work both in spiritual and material matters. So much was this the case that his followers were called Methodists. Their watchword was justification, sanctification and a penny a week. Man has succeeded with it in gaining wealth and knowledge of that with which to minister to his wants and comfort. The secret of his success is his cleaving fast to some method or

system. Godly men have carried these principles by which their success has been attained into church affairs and have wielded a mighty influence for the extension of the Kingdom. But the church has continually suffered for the lack of such men and women. It is a matter of humiliation to the church at large that we are so slothful in his service as to allow all other work to be done first and that for our Lord to come secondary; or that when we do seek to perform it, the body is too tired from other toil and the mind having been so pre-occupied, is then almost listless towards these weighter matters. We rejoice and give praise to-day for the consecrated workers who do conscientiously take with them into the church every element by which success could be attained in worldly matters, and have laid these powers on the altar to be subject to the will of their Master. Our need is that this matter of systematic method should be so employed by all that every member, man, woman and child, would seek first to do the work of the kingdom in the faith that all other things shall be added. This is necessary that we may have a working church. We are not in need of organization any further than that there should be work for all. The church now stands well equipped with branches suitable for powers of "the kings of the earth, and all people both young men and maidens, old men and children." Yet we do lack the spirit with which to successfully perform these duties. It means work. The loving Master says, "Go work to-day in my vineyard." Each morning of life as he raises us all from sleep it is only with the purpose that we may have one more day for his work. "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." These words imply labor. Organization alone will not save the world. Our need now is that our organizations be well filled and the spirit of the Lord poured out upon us. Much of the responsibility of the work rests upon the pastor. He is to be the leader, or commander, and under-shepherd. Yet the work is to be done by the people. The session have the oversight of all work. If they omit any part of it, the whole is affected thereby. The trustees and deacons alike have an important part entrusted to them. With consecrated, systematic persons in these offices, the work of the church runs smoothly.

For the Sabbath-school we have numerous helps and hints, yet still the school must be led by a superintendent who will not only plan wisely and well, but be able also to execute these plans. The societies for our young people we all recognize must be directed by faithful presiding officers and committees led by a skillful chairman. The Junior organization is *the new future church.* The out come rests with parents, teachers, the leaders and secretaries. May these have our prayers. The Women's Missionary society has prospered as the energies of every woman have been bent to its growth. Every line of their work is to be carried forward with care and precision in minutest details. Begin meetings at appointed hour; let due time be set apart for devotional exercises; the financial part to have the best thought and attention as to gathering and disposing of monies. Make a diligent use of every means whereby we may increase our knowledge of missions and their needs. As these organizations have been named it is to show that the methods we now have are to be used by the people. We should pray that they may be made a willing people in the day of his power. The leanness of the church

is due largely to the fact that the masses do not consecrate themselves to their Creator. Many talented in conversation who can cheer and charm others with these powers are silent when thoughts or testimonials are called for at missionary or prayer-meetings. And these do not respond when teachers are called for the Sabbath-school, and in prayer at these meetings their voice is not heard. We have all felt this burden and lamented it. But not until the members of the church have given to the service of their King their powers of soul and body, can we hope for the hastening of that time when His will shall be done on earth. "It is the Father's good-will" to give you the kingdom. The father could do this work alone, but it has pleased him to make man a chosen vessel to bear his name to those who know him not. The word the Spirit uses to express the relation of God's people unto himself is, "workers together with God." He has likened the church to his bride. The exaltation is great, and we exclaim, "Who is able for these things?" But the answer comes, "Take hold on my strength;" again "My strength shall be made perfect in your weakness."

"God's love hath in us wealth unheaped,
Only by giving is it reaped.
The body withers and the mind,
Is pent up by a selfish rind.
Give strength, give thought, give deeds, give help,
Give love, give tears and give thyself.
Give, give, be always giving.
Who gives not, is not living,
The more you give,
The more you live."

How the Parsonage is Paid For.

The congregation is in a small town in the West, on the border of the semi-arid district. For a number of years the people had good harvests and all went well. Then came the reverse; season after season without sufficient rainfall; crops a failure, or nearly so; the people in great straits, some of them in debt for their farms. But the church is not forgotten; it holds a first place in their hearts. The congregation has always been connected with another, but the people felt that the prosperity of the congregation, as well as their own spiritual welfare, required that they have the pastor living with them and service every Sabbath. But where shall he live? There was not a house that could be rented. Yet there was one for sale, for sale for very much less than the cost; but the money to buy it with, where can it be found?

Well, the Women's Missionary Board, on the recommendation of the Board of Church Extension, sent them the money as a loan, to be repaid in quarterly pay ments. The house is a plain one, but is good and comfortable. The sum is not large, but it is large to them. They are gratified for the help, and the spirit of the people is seen in the following extract from a letter by one of the trustees when sending the notes for the loan:

"As long as I am one of the trustees I will do what I can to have the payments met promptly, but unless there is quite a change in the times some of us will have to go without butter on our bread to do it. But what we have done, we probably can continue to do, at least for a while. We could not rent the property for any less money, and we must have a place for our minister to live in."

That is the right spirit, and that is the way some of our people pay for their pastor's home.

A. G. WALLACE, Cor. Sec.

Freedmen's Department.

This department starts very energetically. The farm promises well, the crops are good, notwithstanding the dry weather. The cotton is yielding very well on our farm, while on others in the neighborhood it is a failure. Mr. Oliver, our superintendent, says he planted

early, and it was well along when the drouth came. Though it is being ginned, it will be sometime before it can be gotten to market on account of the yellow fever scare, the market towns being quarantined.

Quite a serious casualty occurred last month in the burning of one of the tenant houses with its contents. No lives were lost, fortunately, though the children were at home alone, the parents working one fourth of a mile from home.

The school building and teachers' home at Camden, Ala., are completed and occupied. Mr. Smith writes that he is very much pleased, and that the school has opened up very prosperously, more so than they had even hoped for. A sewing department will probably be opened up within a month. The sewing room at Henderson has been fitted up with a new carpet, which the girls made and laid themselves, and all are much pleased with their bright, clean room, and, what is interesting to us all, the carpet was paid for entirely by earnings of this department. A sewing machine is being provided for Norfolk, Va. The Girls' Industrial Home at Chase City, Va., has been throughly renovated, and is receiving a dress of new paint on the outside. The expense is all being met by the earnings of the Home, which goes to show how carefully and thoroughly it is being managed. A little change has been made in the sewing arrangements at Knoxville. Instead of having the dressmaking and sewing separate, they are under the care of one woman now, and an assistant will be given if necessary.

There is still great need for clothing and new material, especially at Henderson, Bluestone and the Alabama missions. (For directions for sending see the October MAGAZINE). There is still a small debt resting on us, which we are very anxious to have cleared off this year, and it can easily be accomplished if each society will give us a contribution as it is able. A good work is being done, and a *better will be* with our Father's blessing resting upon it. Any information desired will be gladly furnished upon application to

C. JANE VINCENT, Cor. Sec.

MISSIONARY CORRESPONDENCE.

PASRUR, INDIA,
Aug. 13th 1897.

DEAR FRIENDS:

Perhaps you will be interested to hear of the commencement of our Theological seminary in India. For several years there has been a seminary in connection with our mission, but never before was there a class graduated.

The beginning of last April the seminary opened with seventeen students in Pasrur. Rev. D. S. Lytle and Rev. T. L. Scott were the professors. The wives of the students were also in Pasrur. Miss Lawrence labored faithfully with these women in the study of the gospel of John. Both men and women labored hard notwithstanding the trying summer here in India; but the days for study passed quickly by, and soon came the examination.

On Saturday, Aug. 7th, Rev. T. F. Cummings came and on Sabbath preached the Baccalaureate sermon. On Monday the examining committee met and held the examinations, also Misses Embleton and Spencer came for the examination of the women.

On Tuesday evening was the *jalsa* for the women. The programme consisted of singing the one hundredth Psalm; prayer by Rev. T. L. Scott; a paper by

Resham Bibi, on zenana work; a paper by Fazl Bibi, "How to train children;" singing the fifteenth Psalm; a paper by Karim Bibi, "The women of the Bible;" a paper by Gulab Bibi, "The Christians apparel;" prayer by Rev. T. F. Cummings; a paper by Ruth, "Fault finding;" singing the twentieth Psalm, and the closing remarks by Rev. D. S. Lytle. I know if you could have heard these women it would have done your hearts as much good as it did ours, and it is needless to say we felt proud of such women. It means a great deal for women in this country to speak in public. These women turned their backs to the audience while they read their papers. They selected their own subjects and their papers were entirely their own work. In the study of the gospel of John, Dr. W. W. White's chapter study was used. One of the women, "Karim Bibi," passed a perfect examination, and eight more of them were not below 90. They were indeed a happy lot of women, their faces the picture of joy the day after the *jalsa*.

On Wednesday evening was the Commencement exercise. At least three hundred people gathered (mostly heathen) to hear the words of the nine young men who were about to leave the seminary. They each presented the gospel truths in a clear and simple form.

The Lord has given these young men a wonderful work to do, and may they have the prayers of the home church as they go forth into the field so ripe for the harvest. We have great reason to believe they are young men filled with the Spirit for winning souls. We believe that India is for Christ in this generation, and also do we believe that the power lies with the natives for carrying the gospel message. Thursday was given to Conference on "self-support."

We often become discouraged at the little progress some of the Christians make. They are like many people in Christian lands—spiritually dead; but we do have times when things look bright, and during this Commencement was one of our bright times.

Yours in India,
FANNIE C. MARTIN.

"EAGLES NEST," DHARMSALA,
Aug. 30th, 1897.

This is my second week in the hills. I have had a very busy summer, but have had excellent health, and have stood the heat very well. This has been a very trying summer on the plains, and there has been considerable sickness among the ladies. Mrs. Kyle has been quite sick for two months, and the prospects for immediate recovery are not very bright.

I have been wondering if you have not been somewhat exercised over the "war cloud" which has already burst on our frontier, and so I thought I would write you a little about the present situation. Of course you can hear through the church papers what is actually going on, but we can tell you how we feel under the general state of uncertainty.

All the border tribes between India and Afghanistan have now "risen," and during the last three weeks there have been massed on the frontier, from all over India, about 45,000 troops ready for action. In the engagements which have already taken place, comparatively few British troops have repulsed with heavy loss many times their own number, and the government is sanguine in the belief that it will be an easy matter to cope with all the apparent belligerents, if nothing more formidable comes to light. But no one on the government side can tell what and who are back of the disturbance. There is much evidence to support the belief that the present dis-

turbance is but the preliminary move of a very deep laid plan. The Ameer of Afghanistan, who has sworn to keep the peace with England, is very generally suspected of being behind it all, and that the Mohammedans throughout all India have a thorough understanding of all that is going on. If this is the case there is nothing unworthy of deep foresight and genius to begin the trouble among the hill tribes in the hills and mountains with a view of foring all the troops to be massed on the frontiers, so that it would be easy for the Mohammedans on the plains to rise and gain conrol of the important centers. In case the Ameer is back of the movement, and that a general uprising is contemplated, there will be trouble enough as soon as he shows his hand. Even if it comes to the worst the government is quite confident that it can cope with the enemy. The worst that could happen has been anticipated.

The government has never been in better condition to fight and defend her possessions and people than at the present. All the frontier stations and centers in the Punjab are quite strongly garrisoned. There has been a general movement of troops toward the north, but not with the result of leaving any of the Punjab stations unprotected even for a day. For instance, the day I left Sialkot, an order came for two squadrons of cavalry and one of artillery to proceed at once to the front. Before they had all left the station, two train loads of Bengal Lancers had arrived, and others from down country were on their way to take their places. The depot yard, including about three acres, was full of horses, guns, and ammunition wagons; several trains were being loaded at the same time, and altogether the scene looked the most like war of anything I have ever experienced.

I have been acting chaplain for the Presbyterian troops in Sialkot for a month, and will be for three months to come, and am personally acquainted with a number of the soldiers (some of them are true Christians, and fine fellows), and they are all eager to get to the front and into action. The Mohammedans are unarmed, it being a criminal offense for the natives to have any firearms in their possession. Of course they may have some weapons concealed, but generally they are unarmed and undisciplined, and any number of them could make no stand against a company of drilled soldiers with the deadly weapons of the present day.

I was talking with an officer in Sialkot the other day about the safety of the station. He said there was a place of strength in the station well supplied with ammunition and provisions, and that arrangements are as complete as they can be made for the safety and protection of Europeans. This is the case in all civil stations; so you see we are comparatively safe so long as the government is in control.

A general advance is expected to be made to-day or to-morrow along the whole line, and if this is accomplished with success it is expected to have a good moral effect in quieting down the people all over the country. We are all in God's hands, and whether at the hands of violence or in comparative peace, He will some day take us to himself. In the meantime we will try to be faithful. Lovingly,

J. W. BALLANTINE.

NOTE.—This was a private letter, but being full of interest, was put at the disposal of the MAGAZINE by Miss Ella Collins.

CAIRO, EGYPT,
Sept. 30th, 1897.

When I was a little maiden of about ten summers and as many "hard falls," I

attended school in the country. We had a county superintendent who paid us annual visits, and in addressing us one year he said: "Dear children, another year has passed away; another summer has *came* and *went*." We were very much impressed by this statement, and the advanced grammar class never quite recovered from the shock. Well, one year of my missionary life has "came and went," and I have entered upon my new year in the old city of Cairo instead of Asyut, where I was first stationed. The summer has come and gone, and almost all of the missionaries have returned to their posts, and the work goes on like a sweet song, with each part taking up the refrain, swelling it into one grand chorus

From Asyut we have a note of sadness. Two of Dr. Alexander's children are sick; also Walter Hart and "Baby Ralph" Henry, and some of God's best loved ones have been called to take their places in the great "Home Circle." Yet it is with brave hearts those who are left behind have taken up the duties of life, knowing that "Those who sleep in Jesus will God bring with Him."

Dr. and Mrs. White left Cairo for Mansoura Sept. 28th. They carry with them the love and prayers of all here. They will be very much missed in many departments of the work, but perhaps in none more than the Christian Endeavor society, in which they have been active, earnest workers. The members of this society, as a small token of their regard, presented them with a beautiful clock, which will serve to remind them of happy times gone by, the future with its great outlook, but perhaps more of the "now," the "accepted time," with all its great opportunities.

Miss Smith has returned from Switzerland looking round and rosy, and has plunged into work will all her old vim and earnestness.

We are enjoying a visit from Doctors Anna Watson and Caroline Lawrence. They are visiting clinics and hospitals and also viewing the city. They have been working hard at Arabic, and are now taking a five day's vacation before beginning their work at Tanta and Benha. But as doctors are people who are never allowed to rest, we have found a case of "grippe," a fever patient and a "sore eye" for them to prescribe for in the Girl's school.

There are now over 200 girls in school, 72 of whom are boarders. This is the largest number that has ever come in the first month, and they keep coming every day and have to be turned away for lack of room. Now that we have no physician in the Cairo mission we need very much a bed in the hospital where we can place sick girls, for it is utterly impossible to keep them with the others and give them the care they should have. We are trusting we shall soon be able to make such provision for them, but as yet have not even a penny of the money necessary to procure such a place.

Miss Kyle has been having an attack of influenza, but hopes to be able to attend to all of her numerous duties in a few days. I have been in this station such a short time I have not become acquainted with all of the work, but hope to soon be able to take up all my duties. I long for the time to come when I can speak to these people as fluently as Miss Thompson. I have been out calling at native houses with her a few times and have come to the conclusion that all of the people she visits live at the top of the narrowest, crookedest stairs that were ever constructed. Elevators are not one of the modern conveniences of Cairo, and it seems to me all the people live in flats. I have been very happy during my first year and like the work very much.

It is very helpful to know that the young people are still taking such an interest in the missions as was manifested at Indianapolis, and to know how many are praying for us personally. I do trust that this year's work in the homeland may be one of earnest consecrated effort both for Home and Foreign missions and that God may bless you abundantly is the prayer of

Yours for the Master,

Am. Mission, Cairo. CORA B. DICKEY.

FOREIGN NEWS BUDGET.

Miss Carrie M. Buchanan, writing from Asyut, says:

The missionaries at this station are not exactly "Micawbers" these days; that is, no one is sitting down waiting for something to turn up, but just so many things are turning up that it is difficult to sit down calmly and write about them. The work of the new year is opening up with fresh zeal. The hospital has been reopened about ten days, and already the wards are filled with patients. The college began this session's work last Wednesday morning, and now has enrolled 486 pupils, the largest enrollment it has ever had at the beginning. The Girl's school (P. M. I.) is fast filling up, too, so that Miss Hogg has a good many anxious thoughts as night approaches where she will put all the bairns to sleep.

The difficulties experienced in admitting pupils into our schools can scarcely be understood by our friends at home. If money were only plenty, and the principle of "self support" need not be taught, so that we could say to all, "Come, bring your children; we will give them everything, food, clothing, books, education, all free"—then some of the heaviest work and many of the big heartaches of the missionaries would be taken away. But here, as in some other parts of the world, the "love of money is the root of all evil," and it is difficult to make parents understand that it is their duty to pay something—as much as they are able, for the education of their children. But there are some happy exceptions to the rule, however, and we hope the time is not far distant when "bargaining" for low tuition rates will not be thought of.

On this same subject of "bargaining" Dr. Henry tells an amusing incident which occurred in the hospital a few days ago. A man in the operating room had been undergoing an operation under the influence of chloroform, from the effect of which he could not easily be aroused after the operation was over. Dr. Henry thought he would try a new plan to awaken him; so he remarked that he must charge fifty piasters for the operation. The man wakened at once and promptly said, "No—forty."

Miss Finney tells as follows of work at Mansoura:

The Girl's school at this station was opened Wednesday, Sept. 1st. Not more than half the usual number were present. It always takes several days for the people to understand that school has really opened. Those present are manifesting an unusual interest in their studies, especially Bible study.

Several days before school opened, I visited some of the homes of the girls, and both the mothers and the girls made me so welcome, and we had such interesting and pleasant talks, that I almost concluded that I would rather do house visiting than school work. The conversation at most places was of course about the daughters, and I was gratified to learn that most of mothers objected to their daughters being married young. At one Moslem house the main topic of conversation was a little bride and groom who wouldn't love each other. The little bride decked herself out in her silk gown in honor of my visit, but her dull, unhappy face made my heart ache. To me her finery seemed like rags.

The people in Mansoura are almost rebellious because Mr. and Mrs. Finney are leaving this station Both are so much loved and esteemed here, that they have had an unbounded influence for good.

Miss A. Y. Thompson gives news from Cairo:

It is often a great drawback to the work here that so many women, because of the customs of the country, cannot appear before the native workers. One of our Theological students, who has been preaching in Esneh and Erment, in upper Egypt, writes that "with the help of God I have been able to abolish the custom of women not meeting the preacher, and I feel that this is a good way." He also says, "We have a saying in Arabic that 'the misfortunes of some bring benefits to some.' Some of our brethren were afflicted by the death of a woman, and God used this as a means of good to our meetings, as scores of those who had never heard our preaching, both men and women, heard it because of this death, as we had our meetings at the house of mourning during the seven days of the mourning (as the custom of the town is) and this because so many were there; but I will add that 'neither is he that planteth anything, neither he that watereth but God that giveth the increase'." Another young worker, in another city, gives a report something the same, only he was called upon three different times to speak publicly in the Greek church, during the funeral service of some of his friends.

The girls' schools of Cairo started out well the first day of this month, and we trust this will be a successful year of work. We have been asked to get teachers for other schools, but it is very hard to find suitable ones who will go for the amount of money we can offer.

India.

Mrs. T. F. Cummings, writing from Dharmsala, Aug. 16, 1897, gives general news:

The work goes on much as usual in all the stations. The Theological students at Pasrur passed their examinations and had their commencement there last week. Two of them have decided to go as pastors to the people; taking only what the people will give them. The others wish to continue as servants of the mission. It takes a great deal of self-denial to depend only on the people, for they are very poor and have not yet learned to

support a pastor.

Our daily papers are full of war these days. Mohammedan tribes on the frontier have attacked the English troops, but so far have been defeated. There is good reason to believe that there would have been a rising of Mohammedans throughout India had they been successful. The country is full of unrest. The Mohammedans have the idea that when Greece was defeated by Turkey, that it was equivalent to a defeat of the English. The latter might have saved men and money in India had she helped that brave little kingdom against the Turk.

Good rain has visited this part of India, so that famine is not feared here as it was a couple of weeks ago. Miss Lawrence, who has been having fever, left last week with Mr. and Mrs. Lytle for Massouri. Mrs. Kyle too has been suffering from fever. She has not begun to improve much yet.

Mrs. Alma C. McConnelee writes from Murree:

It may be of interest to the readers of the MAGAZINE to know something of our work in Murree.

Murree is the only hill station within the boundaries of our mission field. Occasional work has been done here, both by the Presbyterian mission, when it had this district in charge, and since by our own mission. We are endeavoring now to put the work upon a permanent basis. Application for a lot has been made, and, if we can get it, which we have good hopes of doing, we expect to put up a combined book room and church building.

Besides the regular bazaar work, preaching, tract distribution, etc., the work is being carried on among the servants of a number of English families. At present one worker goes to twelve different places. The regular Sabbath services are held in the Scotch Presbyterian church, which the minister has kindly offered to us for the summer. Much interest is manifested, and we are encouraged. Several of the prominent English gentlemen are much interested in our work and are giving us substantial help. All this is cheering.

Others have probably written of Miss White's illness. She has been here with us for a month. For the past week she has been much better, and we are hoping that her fever is broken. She is very weak, and it will be some time before she is able to go down to the plains. Miss Fulton is doing the work of two in Rawal Pindi. This is a pretty hard strain on her, but she is getting along nicely. She writes that she is very well.

Miss Edith Fulton writes from Rawal Pindi:

Since Miss Spencer and I would have no abiding place in Lyallpur after Mrs. Martin and the boys went to the "hills," the mission transferred us to other stations for the hot season. I came to Rawal Pindi about the middle of June to be with Miss White, who was alone.

I found that the orphan children had grown so much brighter and fleshier that I would hardly have recognized them as the same dirty, distressed and almost naked children who were brought here last March from the famine districts.

You have doubtless heard that the Rawal Pindi congregation have undertaken the support of a pastor without aid either from the mission or from individual missionaries. The pastor, Rev. Ganda Vall, began his labors here the last of June, and is putting forth an honest, earnest effort to become a real, live pastor to this people. He is a man truly filled with the Spirit and is well-prepared of God for his work. He has preached some stirring sermons since coming here and I have been able to get more good from them than I once thought I ever could get from a sermon in Urdu. A persistent effort is being made to revive and quicken the Sabbath-school by getting every Christian interested in it. There are a large number of young people here for the size of the congregation, so there is nothing to hinder a flourishing Sabbath-school, and I think it will not be long until most of these young people will be enlisted in it. The thirty-eight orphan children make a large addition to the school.

I find myself very busy looking after the orphan girls, besides all the other duties usually incumbent on the zenana missionary. In fact, I have found it difficult to get very much house to house visiting done during the last month, as I have been entirely alone. As it is the first time I have had so much responsibility thrown on my shoulders, it is possible that I am not able to accomplish as much in the same time as a more experienced person would do. I hope, however, that Miss White will be able to resume work some time next month.

Miss Embleton gives July news of Sialkot:

My, isn't it hot to-day? is a remark we have launched at each other very often for the last two or three days. The "rains" ought to be "on," but it is so long since there has been any rain that we are beginning to be afraid they are off again.

It is most astonishing the way the summer does get away; here it is almost time to go to the hills, and it seems only the other day that we came in from district. The years rush by and we are old missionaries before we know it; with, oh, such a little accomplished compared with the mountains of work to be done.

This is a Mohammedan holiday, so we could not have school. Miss Spencer and I called Mariana, our faithful old Bible woman, out to spend the day with us. She has not been at all well of late, but we do have such a time to make her take any rest. It is as hard to keep her from working too much as it is to get some others to do a fair amount of work.

We are looking forward most eagerly to our convention, which is to begin the 28th of October. There are many earnest prayers concerning it, and we know the Lord has a blessing in store for us through it. We are anxious to hear from the Indianapolis meeting.

By the time this number of the MAGAZINE reaches its readers, the missionary party of 1897 will be nearing the coast of Scotland, having sailed from New York, October 23, on S. S. Anchoria, of the Anchor line. The party numbers sixteen, and nine of the number are new missionaries. The remainder are returning to their respective fields after a period of rest. The names are as follows: Rev. J. S. Barr, D. D., and wife, Rev. Robert R. McClure and wife, Rev. W. B. Anderson and wife, Misses Cynthia A. and Rose T. Wilson, Susie A. Young and Laurella G. Dickson, go to India. Rev. J. Kruedenier and wife, Rev. James G. Hunt and wife, and Prof. R. S. McClenahan and wife go to Egypt.

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FOREIGN NEWS BUDGET.

Miss Carrie M. Buchanan, writing from Asyut, says:

The missionaries at this station are not exactly "Micawbers" these days; that is, no one is sitting down waiting for something to turn up, but just so many things are turning up that it is difficult to sit down calmly and write about them. The work of the new year is opening up with fresh zeal. The hospital has been reopened about ten days, and already the wards are filled with patients. The college began this session's work last Wednesday morning, and now has enrolled 486 pupils, the largest enrollment it has ever had at the beginning. The Girl's school (P. M. I.) is fast filling up, too, so that Miss Hogg has a good many anxious thoughts as night approaches where she will put all the bairns to sleep.

The difficulties experienced in admitting pupils into our schools can scarcely be understood by our friends at home. If money were only plenty, and the principle of "self support" need not be taught, so that we could say to all, "Come, bring your children; we will give them everything, food, clothing, books, education, all free"—then some of the heaviest work and many of the big heartaches of the missionaries would be taken away. But here, as in some other parts of the world, the "love of money is the root of all evil," and it is difficult to make parents understand that it is their duty to pay something—as much as they are able, for the education of their children. But there are some happy exceptions to the rule, however, and we hope the time is not far distant when "bargaining" for low tuition rates will not be thought of.

On this same subject of "bargaining" Dr. Henry tells an amusing incident which occurred in the hospital a few days ago. A man in the operating room had been undergoing an operation under the influence of chloroform, from the effect of which he could not easily be aroused after the operation was over. Dr. Henry thought he would try a new plan to awaken him; so he remarked that he must charge fifty piasters for the operation. The man wakened at once and promptly said, "No—forty."

Miss Finney tells as follows of work at Mansoura:

The Girl's school at this station was opened Wednesday, Sept. 1st. Not more than half the usual number were present. It always takes several days for the people to understand that school has really opened. Those present are manifesting an unusual interest in their studies, especially Bible study.

Several days before school opened, I visited some of the homes of the girls, and both the mothers and the girls made me so welcome, and we had such interesting and pleasant talks, that I almost concluded that I would rather do house visiting than school work. The conversation at most places was of course about the daughters, and I was gratified to learn that most of mothers objected to their daughters being married young. At one Moslem house the main topic of conversation was a little bride and groom who wouldn't love each other. The little bride decked herself out in her silk gown in honor of my visit, but her dull, unhappy face made my heart ache. To me her finery seemed like rags.

The people in Mansoura are almost rebellious because Mr. and Mrs. Finney are leaving this station Both are so much loved and esteemed here, that they have had an unbounded influence for good.

Miss A. Y. Thompson gives news from Cairo:

It is often a great drawback to the work here that so many women, because of the customs of the country, cannot appear before the native workers. One of our Theological students, who has been preaching in Esneh and Erment, in upper Egypt, writes that "with the help of God I have been able to abolish the custom of women not meeting the preacher, and I feel that this is a good way." He also says, "We have a saying in Arabic that 'the misfortunes of some bring benefits to some.' Some of our brethren were afflicted by the death of a woman, and God used this as a means of good to our meetings, as scores of those who had never heard our preaching, both men and women, heard it because of this death, as we had our meetings at the house of mourning during the seven days of the mourning (as the custom of the town is) and this because so many were there; but I will add that 'neither is he that planteth anything, neither he that watereth but God that giveth the increase'." Another young worker, in another city, gives a report something the same, only he was called upon three different times to speak publicly in the Greek church, during the funeral service of some of his friends.

The girls' schools of Cairo started out well the first day of this month, and we trust this will be a successful year of work. We have been asked to get teachers for other schools, but it is very hard to find suitable ones who will go for the amount of money we can offer.

India.

Mrs. T. F. Cummings, writing from Dharmsala, Aug. 16, 1897, gives general news:

The work goes on much as usual in all the stations. The Theological students at Pasrur passed their examinations and had their commencement there last week. Two of them have decided to go as pastors to the people; taking only what the people will give them. The others wish to continue as servants of the mission. It takes a great deal of self-denial to depend only on the people, for they are very poor and have not yet learned to

support a pastor.

Our daily papers are full of war these days. Mohammedan tribes on the frontier have attacked the English troops, but so far have been defeated. There is good reason to believe that there would have been a rising of Mohammedans throughout India had they been successful. The country is full of unrest. The Mohammedans have the idea that when Greece was defeated by Turkey, that it was equivalent to a defeat of the English. The latter might have saved men and money in India had she helped that brave little kingdom against the Turk.

Good rain has visited this part of India, so that famine is not feared here as it was a couple of weeks ago. Miss Lawrence, who has been having fever, left last week with Mr. and Mrs. Lytle for Massouri. Mrs. Kyle too has been suffering from fever. She has not begun to improve much yet.

Mrs. Alma C. McConnelee writes from Murree:

It may be of interest to the readers of the MAGAZINE to know something of our work in Murree.

Murree is the only hill station within the boundaries of our mission field. Occasional work has been done here, both by the Presbyterian mission, when it had this district in charge, and since by our own mission. We are endeavoring now to put the work upon a permanent basis. Application for a lot has been made, and, if we can get it, which we have good hopes of doing, we expect to put up a combined book room and church building.

Besides the regular bazaar work, preaching, tract distribution, etc., the work is being carried on among the servants of a number of English families. At present one worker goes to twelve different places. The regular Sabbath services are held in the Scotch Presbyterian church, which the minister has kindly offered to us for the summer. Much interest is manifested, and we are encouraged. Several of the prominent English gentlemen are much interested in our work and are giving us substantial help. All this is cheering.

Others have probably written of Miss White's illness. She has been here with us for a month. For the past week she has been much better, and we are hoping that her fever is broken. She is very weak, and it will be some time before she is able to go down to the plains. Miss Fulton is doing the work of two in Rawal Pindi. This is a pretty hard strain on her, but she is getting along nicely. She writes that she is very well.

Miss Edith Fulton writes from Rawal Pindi:

Since Miss Spencer and I would have no abiding place in Lyallpur after Mrs. Martin and the boys went to the "hills," the mission transferred us to other stations for the hot season. I came to Rawal Pindi about the middle of June to be with Miss White, who was alone.

I found that the orphan children had grown so much brighter and fleshier that I would hardly have recognized them as the same dirty, distressed and almost naked children who were brought here last March from the famine districts.

You have doubtless heard that the Rawal Pindi congregation have undertaken the support of a pastor without aid either from the mission or from individual missionaries. The pastor, Rev. Ganda Vall, began his labors here the last of June, and is putting forth an honest, earnest effort to become a real, live pastor to this people. He is a man truly filled with the Spirit and is well-prepared of God for his work. He has preached some stirring sermons since coming here and I have been able to get more good from them than I once thought I ever could get from a sermon in Urdu. A persistent effort is being made to revive and quicken the Sabbath-school by getting every Christian interested in it. There are a large number of young people here for the size of the congregation, so there is nothing to hinder a flourishing Sabbath-school, and I think it will not be long until most of these young people will be enlisted in it. The thirty-eight orphan children make a large addition to the school.

I find myself very busy looking after the orphan girls, besides all the other duties usually incumbent on the zenana missionary. In fact, I have found it difficult to get very much house to house visiting done during the last month, as I have been entirely alone. As it is the first time I have had so much responsibility thrown on my shoulders, it is possible that I am not able to accomplish as much in the same time as a more experienced person would do. I hope, however, that Miss White will be able to resume work some time next month.

Miss Embleton gives July news of Sialkot:

My, isn't it hot to-day? is a remark we have launched at each other very often for the last two or three days. The "rains" ought to be "on," but it is so long since there has been any rain that we are beginning to be afraid they are off again.

It is most astonishing the way the summer does get away; here it is almost time to go to the hills, and it seems only the other day that we came in from district. The years rush by and we are old missionaries before we know it; with, oh, such a little accomplished compared with the mountains of work to be done.

This is a Mohammedan holiday, so we could not have school. Miss Spencer and I called Mariana, our faithful old Bible woman, out to spend the day with us. She has not been at all well of late, but we do have such a time to make her take any rest. It is as hard to keep her from working too much as it is to get some others to do a fair amount of work.

We are looking forward most eagerly to our convention, which is to begin the 28th of October. There are many earnest prayers concerning it. and we know the Lord has a blessing in store for us through it. We are anxious to hear from the Indianapolis meeting.

By the time this number of the MAGAZINE reaches its readers, the missionary party of 1897 will be nearing the coast of Scotland, having sailed from New York, October 23, on S. S. Anchoria, of the Anchor line. The party numbers sixteen, and nine of the number are new missionaries. The remainder are returning to their respective fields after a period of rest. The names are as follows: Rev. J. S. Barr, D. D., and wife, Rev. Robert R. McClure and wife, Rev. W. B. Anderson and wife, Misses Cynthia A. and Rose T. Wilson, Susie A. Young and Laurella G. Dickson, go to India. Rev. J. Kruedenier and wife, Rev. James G. Hunt and wife, and Prof. R. S. McClenahan and wife go to Egypt.

Miss Elizabeth McCahon sailed on her return to India, September 7, in advance of the party, in order that she might be in time for the annual meeting of the association the middle or last of October.

It should be a matter of rejoicing to the whole church that so large a reinforcement of new missionaries has been sent out to our foreign fields. Never was there a time when reinforcements were more needed than at the present. May the Lord bless the new laborers and the experienced ones as they go forth to win souls for Christ in India and Egypt.

YOUNG PEOPLE'S DEPARTMENT.

Cabins near Knoxville.

Programme for December.

SUBJECT.—A Needy World; a Rich Redeemer.

"Whosoever shall receive one of such children in my name, receiveth me."

Sentence prayers, to be closed by one of the number with a longer prayer.

Bible lesson.—Luke 2nd chapter vs 7-20 also vs 40-52.

CONFERENCE.

(As many participating as possible.)

1. Are children in heathen lands loved and cared for as children in Christian lands? Have the Juniors tell what they know of the life of children where the Christian religion has not gone.

2. Why are they not cherished the same in heathen as in Christian lands?

3. Do children in foreign lands who have never heard of a Redeemer need Christ as we do? Why?

4. Are there many children in our own country, and sometimes in our own neighborhood, who do not know and love Jesus? Explain to them the great need among the children in our cities; among the children of the freedmen, and the Indians.

5. What can the Juniors do to bring these needy little ones to the rich Redeemer?

6. What promise has Christ given us? Rising, repeat the text in concert.—Mark 9:37.

DEAR JUNIORS:

At this glad time when you have so much for which to thank God, and your hearts are full of love to him, will you not give some of your joy to needy little ones? Stop a minute to count how many things God has given you. You could make those less favored very happy by a little thought and self denial. Remember Christ said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it un-

to me."

A good plan for the Junior society is to arrange to give a dinner to some poor families, each Junior bringing something to the appointed place, and then sending out the supplies.

Another is to gather toys, dolls, books, etc., and after mending carefully give them to those children near you, who would likely receive little.

Dear children, think over what you can do for Christ and pray, "Lord, what wilt thou have me to do?" He will answer your prayer and greatly bless you.

"Children as you hang your stockings
By the fire on Christmas Eve,
And rejoice at the bright prospect
Of the gifts you will receive.

"Think, I pray you, of the children,
Near at hand and far away,
Who have not such cause for gladness
On your happy Christmas day.

"Some there are, yes, right around us,
Who are faint and sad and ill,
Who have neither home nor parents,
And whose hearts are lone and chill.

"Can you not then share your gladness,
Spread abroad a ray of light,
And to some poor, lonely child heart
Make the Christmas day dawn bright?

"Give him your books and playthings,
Give him clothes and give him food,
Tell him of the love of Jesus,
Teach him to be kind and good.

"Then *you'll* have a happy Christmas,
Then the true joy *you* will see—
Giving is a greater blessing
Than receiving e'er can be."—*Selected.*

A Bit of Missionary Experience.

One day in early spring a missionary going through some of the narrow, ill-smelling streets of Cairo, on her way to visit a sick teacher, passed a number of the homes of children of the mission school. Every little one who knew her said, "*tafaddalee.*" This word is used in various senses, but in this case meant, "Come in and see us."

The lady went into one house, and then she must, of course, go into others. One dear, bright-eyed little girl, whose name is Penelope, said: "Will you not come to our house if I wait and show you the way?" "Yes, I shall be pleased to go." A short walk brought them to the little one's home, where they found her mother, her sister Leeza, and her aunt who was visiting there. Penelope is not a real Egyptian girl, but a Greek. However her people have lived in Egypt for several generations and they call themselves Egyptians.

A few minutes after, Penelope went into another room to prepare something for her guest. A cup of coffee, a glass of lemonade, or a glass of sherbet (a sweet drink,) is offered to a caller whenever he enters an Egyptian house. In recent years, those who are trying to act like Europeans, offer, not their drinks, but that, which at the last "biteth like a serpent and stingeth like an adder." So it was on this occasion. Little Penelope came in carrying two glasses of brandy and a plate of crackers. She said, "*tafaddalee*," which now meant, "Take a glass?"

"No, thank you, my dear, I'll just take a cracker," said the missionary.

Penelope's bright face became clouded. "Please take a glass?" she said, and in this request all joined.

"No, thank you; I never drink brandy."

"I am very sorry that we have no wine; I suppose you drink wine," said the mother.

"No," said the visitor; "I never drink anything of the kind."

"Why?" they all asked in a chorus. Before she could make reply Penelope's aunt inquired, "Do you think it is a sin to drink wine or brandy?"

"Yes, I do."

"But why? Does your religion forbid it?"

"Yes."

"Then I knew some people of your religion in Syria. They would not drink wine nor would they eat meat; they were very queer people."

The missionary said, "Our religion says nothing about meat, because meat is

food; but alcoholic drinks are forbidden because they are harmful. Have you never seen the effects of such drinks on men?"

'O yes," said Leeza; "we often see drunken men in the street, and we hear them singing and swearing late at night. They drink so much that they become like crazy people. But one little glass would not make you drunk."

"No; it would not make me drunk, but it would do me harm, and even if I thought it would not hurt me, and that I should never become like the men of whom you speak, yet I would not drink it for the sake of my influence. Some one might follow my example and form the habit of drinking. There is another reason for my not drinking this: the Bible forbids it, and we ought all to follow the teachings of God's Holy Word."

During all the conversation Penelope stood by, hoping, no doubt, that her guest would be induced to take a glass. Finally she passed it to her aunt saying, 'You will take a glass, aunt?" "No," she replied; "if the *sitt* (lady) thinks that it is wrong to drink brandy, so do I."

The two glasses remained untouched. The conversation soon turned to other subjects, and the time passed pleasantly. The missionary went away with the prayer in her heart that the words spoken in weakness, and with great difficulty in a strange tongue, might be blessed. Penelope still goes to the mission school. It is to be hoped that this little one, in her contact with her teacher, will learn the blessing of temperance.

Cairo, Egypt. ANNA P. WHITE.

EDITORIAL.

Thanksgiving.

"Thy visit brings the showers,
Thy floods enrich the field;
Thy blessing so provides it,
That earth our food shall yield.

The fields with flocks are covered,
The vales with corn are clad;
They shout, yea, they are singing,
For thou hast made them glad."

The pictures of peace and plenty, which this season of the year of grace, 1897, calls forth, are enough to arouse the devout soul to respond to the highest anthem which the inspired poet-king could raise. This bard, who could run the whole gamut of soul-experience, has given many joyful lays and has called again and again to thankfulness to God for his wonderful works to the children of men.

We of this age and this Christian country have many, many things to be thankful for, which even the chosen nation of the Jews did not possess. With them natural products and resources were limited as compared with ours. Education was encouraged, but was not broad and rapidly increasing as with us, and religion was more the force of the law than the controlling power of love.

But with all our advancement we can learn much of financial integrity, and therefore stability; much of prudent living and high thinking, from ancient Israel, and now that we are emerging from a season of financial depression into the sunlight of prosperity, we should, as a nation, learn the lessons of economy taught us, and so husband our resources that crises would strike more lightly; and this of itself would be a thing to be thankful for. Above all let us be thankful for "The Lord Jesus Christ, who, though he was rich, yet for our sakes he became poor that we through his poverty might become rich."

The Outgoing Missionaries.

In these days when "many run to and fro and knowledge is increased," the church keeps pace with the world in sending its emissaries of peace, its "children of a King," to lead those in darkness into the glorious light of the gospel of the Son of God. That our own beloved Zion advances steadily along this line may be seen from the following quotation from the current foreign report.

"A party of sixteen, new and returning missionaries, and two children, will sail from New York by the Anchoria, of the Anchor line, on the 23rd inst. Those returning to India will be the Rev. J. S. Barr, D. D., and Mrs. Barr; the Misses C. E. and Rosa T. Wilson and Miss Susan A. Young. With them will go as new missionaries, the Rev. Robt. Reed McClure and Mrs. McClure, the Rev. Wm. B. Anderson and Mrs Anderson, and Miss Laurela G. Dickson. The Rev. J. Kruidenier and two children will return to Egypt, and will be accompanied by the Rev. James G. Hunt and Mrs. Hunt and Prof. Robt. S. McClenahan as new missionaries. Miss Elizabeth McCahon has already returned to India. Dr. S. C. Ewing and Mrs. Ewing will return to Egypt later. Altogether these will constitute a reinforcement to the missions of nineteen—the largest number sent as yet in a single year. We trust that all of these will be unceasingly remembered in the prayers of the churches."

In this connection we are glad to state that our Board of Publication will soon bring out a valuable addition to missionary literature, one which will be welcomed by other churches as well as our own. The forthcoming book is, "History of the Egyptian Mission," by Dr. Andrew Watson, of Cairo, Egypt. In whatever department Dr. Watson labors, his work is faithful, thorough and acceptable. The book will be well illustrated.

We wonder how many of the Presbyterial societies have forwarded the sum of $2.00 (two dollars) for the memorial tablet of beloved Miss Martha McKown, at Elizabeth, Pa. It would be well to be prompt in this matter. Already our faith sees the needed hospital in Egypt, which was spoken of as a fitting monument to Miss McKown, looming up in the distance and reaching out its helpful hands to those weary with bodily suffering, and at the same time giving the bread of life to the famishing soul.

It was the intention to give as a frontispiece this month a picture from some one of our mission stations in the South, but the photographs were not allowed to come through by reason of the strict quarantine regulations. Mrs. Ida M. French, of Knoxville College, has favored us with pictures, one of which we reproduce for the Young People's Department. It shows a part of a street running down from the college gate.

Rev. W. McKirahan has sent a picture of Auntie Bird, of Norfolk and says: "She is an old woman and one of the faithful members of the congregation. Frequently has she walked ten miles to be present at preaching on Sabbath and at prayer-meeting on Wednesday evening. She was a slave, a field hand, frequently hired out by her master to work for others. I asked her how old she was. She replied, 'Done know sir. I was ten years old time of Watt's war'.'' There are two events from which the old people reckon time—"Watt's war" and "when de stars fell."

Friends throughout the church have been sorry to learn of the serious illness of so many of our missionaries in both Egypt and India this year. It is a cause for deep gratitude that some have recovered entirely and all are improved.

Ignorance and barbarism are the same in spiritual results, whether found in New York or Chicago; in the Black Belt or Virginia. The heathen at our door is none the less a heathen because he lacks the *romance* of *remoteness* that commends his distant brother across the sea to sympathy and help. Let us show our love to our own by helping him to

help himself. Let boxes of good, strong, suitable clothing soon be on their mission of love and mercy. These do much every way to fill our churches and schools. See October MAGAZINE for directions.

"Our Freedmen's work" pervades our columns, making this number a valuable reference for workers when gathering data. Varying phases of the work and experiences of the workers are so well set forth, and in so quiet a manner, that the most intimate friend cannot recognize the heroism and isolation involved. The work of the Freedmen's Board is instinct with life; the source of its vitality is from on high. The "grain of mustard seed" is becoming a tree, so that the oppressed and down-trodden come and sit under its shade with great delight. Each year our schools turn out men and women qualified for new work in new places. These must be praised for their zeal and love for the truth. It is apparent that there is no missionary field in this country where the same amount of money will go farther and bring better results than on this, one of the ripest fields under the care of the churches. May the Lord raise up many friends who worship in their stately buildings who may be prompted by His spirit to give of their abundance towards planting and sustaining these needed churches and schools among God's lowly ones in the South. By mutual kindliness and helpfulness each race will then be a blessing to the other and the world. The whole body of *our church* stand related to the Freedmen's work as the parent to the child. What would you think of the parent who would stint his offspring? The question carries its own answer.

A well-prepared circular letter from the Ways and Means committee of the General Assembly is before us, through the kindness of Mr. J. J. Porter. It shows capable, consecrated work along business lines, and gives suggestions to which the whole church would do well to take heed.

Programme for December.

SUBJECT.—A needy world. A Rich Redeemer.

Scripture Readings Ps. 136. Selections to sing, B. S., 193, 24, 20. Prayer.

PART FIRST.—A NEEDY WORLD.

Papers.—(1.) What are the needs? (2.) How to meet them.

Members in three minute talks may mention some needy field, or work, they are interested in. Sing B. S. No. 80.

PART SECOND—A RICH REDEEMER. PAPERS.

Rich in	Power	Matt. 28:18 Rom. 1:16
	Mercy	Eph. 2:4 Dan. 9:9
	Love	Titus. 2:4 John 3:16

Roll call. Business.

NEED OF THE GOSPEL.—Oh, that I had a silver tongue that I might make you feel the desperate need for the gospel in India. And all who consider her condition write over against India, "Crisis," They need the gospel, and they need it desperately; and they need it now. How shall they get it?—*Rev. George Morrison.*

CHRIST AND THE SABBATH.—Civil government is a considerable part of our Heavenly Father's business. Christ is King of Kings. This exalts the idea of civil government and citizenship. But it needs exaltation. New York city recently built an arch in honor of Washington. Out of all his writings this one sentence was selected for the inscription: "Let us raise a standard to which the wise and honest may resort. The event is in God's hands." Who will raise this standard if the members of the church do not?—*Rev. Charles Strong D. D.*

Shall we resolve today that soul winning be with each of us the business life; that we will prosecute this business in the most effective way, i. e., by personal effort, and that by putting sin out of our lives, an unconditional surrender of ourselves to God by dilligent study of the word, by a life of power and by seeking and obtaining the baptism with the Holy Ghost, we will have power for this glorious work.—*Rev. R. A. Torry, Chicago.*

MRS. G. L. GORDON.

Weddings in Asyut.

A friend has given us permission to make some extracts from a private letter from Egypt. Although written under date of Feb. 8th, it will no doubt be news to most of our readers. A wedding is always of interest to everybody, and then, too, if our United Presbyterian

Assembly is to meet in Egypt in 1900, we shall need to make use of every opportunity to become acquainted with our Egyptian brethren and to learn all we can about them :—*Ed.*

"This has been a week of weddings. It is just before the great fifty-five day Coptic fast, and no weddings ever take place during the fast, because of the wedding feast which everyone, rich and poor, feels called upon to give; and should one be married during the fast, the friends would at once attach the adjective "stingy" to the house, thinking the time had been chosen so as to avoid feasting the friends. So no one of any standing has the courage to try the thing, even among our own people who do not observe the fast.

"For about a year all this part of Egypt has been looking forward to the marriage of two members of the great Wissa family here in Asyut. The oldest son, and the youngest daughter, of the house were to be married, the son to marry one of his cousins, a young girl named Victoria, who was in our school last year and of whom I was especially fond. She was engaged to Mr. George Wissa, at the age of twelve ,and last year, I mean at the end of the year, she was put into one of the mission families, (Mr. Giffen's) for instruction, to fit her for the position of bride to Mr. George Wissa, who is second to the Khedive in wealth in all the land of Egypt. The daughter of the house is Miss Regena, who was to marry Dr. Khyatt, who is of the other great family of Asyut. So the two great houses are to be united. We have talked of these weddings for a long time, and are very much interested in all the parties, for all have been educated at the mission. At last the wedding of the son was announced to be last Wednesday. The great Wissa mansion was completed and decorated most beautifully, and on Saturday, Feb. 1, the feast began and lasted up till the time of the wedding on Wednesday. Over two thousand seven hundred invitations were issued and eight hundred telegrams of congratulations were received. One hundred and seven lambs, eighty turkeys, and twelve beeves were slaughtered for the feast, to say nothing of chickens and fish and other meats. It made me think of Bible accounts of feasts. We went on Wednesday evening, at six o'clock, and partook of the bridal supper; and then I had the pleasure of dressing the bride. She is a pretty girl, very tall for her age, and looks and acts much older than many girls of nineteen or twenty at home. She looked elegant in her heavy white silk trimmed in orange blossoms and lace, and with her heavy long veil and train she had a queenly air. At about nine o'clock the bridal party, consisting of the bride and her two maids, one a daughter of Dr. Harvey, of Cairo, and the other Miss Regena Wissa, the daughter who was so soon to be married, appeared. Two little girls bearing candles and two carrying flowers walked before the bride, and two of the mission girls, Margaret Giffen and Mary Alexander, were train bearers. They went down into the elegant drawing room, in the center of which a handsome platform had been erected, and here the ceremony took place. The gentlemen of the mission had returned from Presbytery in order to take part in the ceremony, and so Dr. Harvey, Dr. Alexander and Rev. Shenooda all assisted our native pastor, Rev. Maawood in the marriage. Afterwards we had a grand display of fireworks, and then we dispersed. The next day we called upon the bride, according to the custom of the country, and in the evening were invited to a Coptic wedding. The next day, Friday, was the day of the marriage of the daughter of the Wissa house and this was grander than that of the son's. Again at six o'clock we went to the Wissa house to prepare a bridal supper and accompany the bride to the home of the bridegroom, where the ceremony was to be held. Miss Hogg was bridesmaid, and she and the bride rode in a beautiful carriage, draped in silk and decorated with flowers, with coachman in livery. A band of music went before, while on each side were hundreds of boys bearing lights. It was a grand procession. When the Khyatt house was reached we were led over a carpeted way into the garden, then to a huge marble veranda, where we ladies were seated to view the ceremony which took place in the garden in a gorgeous tent. It was a princely thing of brilliant colors, and lighted with col-

ored lights. The ceremony of the marriage was much the same as the others. Today we were invited to the Khyatt house to lunch.

Now I think if some of our home friends should see this they would say, "What a good time those missionaries have." But I have told you of an event which is the event of a lifetime here. I might present a very different side to this and tell of how many strong efforts the different members of the mission made to keep anything pertaining to heathendom out of the marriage; how they worked and planned to make every part of the affair a Christian wedding.

Mrs. I. N. Laughead.

A tribute of love from Women's Missionary society of First church, Washington Iowa.

When Mrs. Mary Cameron Laughead entered the palace of the King, a beautiful rounded life was closed on earth, and opened in greater beauty in the light of Heaven, to be forever with the Lord. A life with a cultured intellect, a heart divinely equipped for life or death, a faith, unchangeably centered upon God and his Word, she was an inspiration to those who enjoyed the privilege of being co-laborers with her in the Master's work.

As a praying band we will sadly miss her cheerful presence, her words of counsel and loving deeds. She was a woman who excelled in prayer, her favorite promise being Matthew 18:19.

No one could be an intimate friend of such a character without feeling spiritually uplifted and her good works will follow her. "Eternal youth has set its seal upon her brow."

COMMITTEE.

REPORTS, ETC.

October Report of Women's Board.

The regular monthly meeting was held October 6th. The usual opening devotional exercises were observed.

Foreign secretary had received a number of letters, most of them in relation to the reduction of 25 per cent. in the appropriations for the work, This applies to the hospital work also. In consequence of this, Miss Corbett writes that the number of pupils in the school will have to be reduced in order to meet the estimate. The usual government grant to the hospital cannot be made this year on account of the famine in India.

Preparations for the farewell meeting of the out-going missionaries are about completed. The meeting is to be held Tuesday, Oct. 19th, in the 2nd church, Pittsburgh, under the auspices of Monongehela presbyterial association. Among those expected to be present are, Misses Cynthia and Rose Wilson, Miss Luella Dickson, Miss Susie Young, Rev. and Mrs. McClenahan, Rev. and Mrs. McClure, Rev. and Mrs. Kruidenier. Six others, who cannot be present, are expected to sail at the same time.

Chairman of Finance committee, Mrs. H. C. Campbell, reported regarding the $5,000 endowment fund for the beds in the hospital in India; had secured an investment paying 6 per cent. per annum; was authorized to close the transaction.

Home secretary reports from Simnasho. Mr. Speer had been badly hurt by being thrown from a buggy. It is possible that a school will soon be established at Simnasho. At the request of Rev. Mr. Hawes, of Portland, Oregon, Miss Virginia Caruthers was appointed home missionary at that place for six months. Moline, Ill., reports 148 calls made. Good reports also from Alameda and Oakland, Cal.

Freedmen's secretary reports the total cost of the completed school and teachers' building at Camden, Ala., to be $3717.14. A new sewing machine was ordered for Norfolk and $150 sent to Miller's Ferry to help furnish the new buildings.

Church Extension and Parsonage Fund secretary had a long report, which included six applications for loans. A letter was received from the pastor of the church at Goldfield, Iowa, expressing the pleasure of his family in the comfort and convenience of the parsonage, and enclosing a picture of the same, which

will be printed in the MAGAZINE.

Junior secretary reports four new societies. Had sent cards to members of the baby roll secured at Indianola, Iowa, and with each a mimeograph letter; also sent letters to presbyterial societies where there are no Junior secretaries. Mrs. Joseph Kyle and Miss Sara McCormick, who served last year on the committee of the Allegheny Training school for missionaries have been re-appointed.

Mrs. E. J. McPherson, Literature secretary, having tendered her resignation, a committee was appointed to visit her and urge her to reconsider. Regretting that she felt compelled to retire from active service, the resignation was accepted. In the retirement of Mrs. McPherson from the Board, we lose one of our charter members, one who has occupied positions of honor and trust and who, in every position to which she was called, performed the duties with credit and honor to herself and the Board. Miss Bessie Lambie, of the 8th church, Pittsburgh, was elected to fill the vacancy. Miss Lambie is a young lady, and we hope will bring the interest of the younger ladies of the church into the Board. She acted as our Literature agent at Indianola, Iowa.

MARY W. PORTER, Sec'y.

Treasurer's Report.

Receipts for the month of August, 1897.

[When not otherwise specified the money is from the Presbytery named.]

Foreign.—Xenia, 10; Troy, N. Y. [to help send missionaries to a foreign field, 10; Butler 7; Philadelphia, 10; Illinois Southern, 9.50; Los Angeles, 12; Chicago, 21; Monongahela, 10; Lake, 10.

Foreign Special.—Ryegate, Y. P. S. C. E. Bible reader, India, 12.50: Olathe, C. E., to help educate a boy and a girl in India, 15; for famine sufferers, India, Glen and Harry Ficht 2; San Francisco Juniors; 7; Burgettstown Juniors, 5; Monongahela, 16:25.

Endowment of Bed in Jhelum Hospital, India.—Martha Eleanor Wilson Memorial by Albia Cong., 5:30; Wright Cong, 3:45; Concordia L. M. S., 5:32; Mrs. Park, 1; A Nephew, 15cts, Jhelum Hospital, India, Southern Illinois, 2.

Foreign Salaries.—Miss S. E. Dickey, Xenia, 27:50; Miss Spencer, Butler, 15; Miss Fulton, Illinois Southern, 15.

Home and Salaries.—Illinois Central, 14; Lake, 5; Butler, 5; Illinois Southern, 8;50; Chicago, 5; Cleveland, 5.

Warm Springs Indians.—Frankfort, 3:70.

Freedmen's Salaries.—Lake, 26; Illinois Southern, 1; Iowa Nothwestern, 5; Cleveland, for Prairie Bluff, 20; Grove City Juniors, for farm in Ala., 8.

Church Extension and Parsonage.—1st Altoona, 2nd payment on third note, 73; Mt. Washington, 4th payment on second note, 50; Coulterville, last payment on note 1, 26.50; Newton, Kan., 1st payment 1st note, 27.25; Boyden, Ia., 1st payment on note 4, 24.

Contingent Fund.—Richmond, Kan., for minutes of W. G. M. S., 1.20; Interest from investments, 58.80.

Receipts for the month of September, 1897:

Foreign.—Illinois Central, 20; Allegheny, 20; Sidney, 16.42; Mercer, 10; Kansas City, 2; Chicago, 40.50; Wheeling, 11; Rock Island, 23; Pawnee, 7.85; Monongahela, 60; Garnett, 10; Indiana, 23.25.

Foreign Special—1st Detroit Jun. C. U. for pupil in Boarding school, India, 25; Allegheny, Jun. for Hope in Asyu College, Egypt, 5; Allegheny, pupil Sialkot, 12; 2nd New Wilmington W. M. S. Bible reader India, 37.50; From a friend, Detroit, for zenana work in Cairo, Egypt, 40 and from same friend for hospital work in Asyut, Egypt, 40; Illinois Southern, for Miss McKown memorial, 1; for famine sufferers in India, by Allegheny, 165, also for same West Kortright, 10.

Endowment Bed Jhelum Hospital, India.—Mrs. Martha Eleanor Wilson memorial, Miss E. C. Wilson, 27.78.

Foreign Salaries.—Miss Fannie C. Martin, Conemaugh O. Y. P. C. U., 29; Miss Smith, Kansas City, 27; Garnett, 19; Miss Ella Gordon, Cedar Rapids, 65; Miss McCahon, Chartiers, 122; Miss Rosa T. Wilson, Pigeon Creek, 40; Miss Buchanan Monongahela, 125; Dr. Anna Watson, Monongahela, 25; Miss McMillan, Rock Island, 44; Miss Fulton, Illinois Southern, 59; Miss Cora B. Dickey, 6th Pittsburgh, 10; Miss Logan, Indiana, 24.

Home and Salaries.—Allegheny, 10; Sidney, 15.65; Mercer, 21.25; 5th Allegheny Cong. interest on loan, 60; Kansas City, 2; Chicago, 5; Chillicothe, 12; Wheeling, 1; Indiana, 23.

Freedmen's Salaries.—Sidney, 5; Athens Glee Club, 27; Mercer, 5; Chetopa W. M. S., 15; Chicago, 41.50; Chillicothe, 15; Wheeling, 1; Monongahela, 25; Juniors for farm, 10; Garnett, 11.35; Indiana, 7;

Church Extension and Parsonage.—Alameda, Cal., 3rd payment on second note, 55.50; Denver Boulevard Cong., last payment on second note, 66.60; Sidney, 12; Kansas City, 10; Findlay on rent 26; Oakland, Cal., last payment on 2nd note, 69.40; Altoona, Pa., 3rd payment on note 3,73; Topeka, Kan., 1st payment on third note, 50; Monongahela 10; Spokane, Wash., last payment on fourth note, 82.40.

Ministerial Relief.—Kansas City, 2.

Orphan's Home, Allegheny.—King's Creek W. M. S., 10.

Pittsburgh, Syrian Mission.—Monongahela, 58.

Contingent Fund.—Interest on investments, 33.-75; Investments reduced 150.

E. J. SLOAN, Treasurer.

Question Drawer.

[Address communications for this department to Miss E. W. Pollock; 234 East 9th St., Erie, Pa.]

QUES.—Is it ever advisable to discontinue the Junior meetiugs?

ANS.—As I understaud the question, it refers especially to summer vacations, for certainly the meetings would not be discontinued at any other time except for very urgent reasons. And this is one of those questions that must be settled by each leader after studying carefully the pros and cons with reference to her own society. I have seen one society that flourished most remarkably during the summer months, both attendance and zeal undiminished, but it was in a locality where going away for the summer was almost an unheard of thing. Speaking now in the interest of our own society, I think it is a good thing to discontinue the meetings for the two summer months. It re-

quires a great effort on the part of the leader to keep up the usual interest in meetings that are greatly reduced in size. As it is always better to close a meeting before there is any sign of weariness, so it is better to discontinue the meetings while interest is still unabated and attendance good; and then make special effort for a good rousing meeting in September to start the new year's work. AGNES C. JOHNSTON.

QUES.—Why is it that so many college students who have professed Christ are so indifferent about Christian work?

ANS.—The same influences which chill the ardor of older Christians also effect students in college. With some the love of pleasure; with others, absorption in intellectual pursuits tends to divert the attention and energy from the service of Christ. It should be the aim and effort of the Christian college to develop the spiritual nature, to bring home to the heart the sense of the world's needs, and to train students in practical methods of Chrtstian work.

MRS. JENNIE LOGUE CAMPBELL.

QUES.—How can we teach college students that an unsanctified education only increases one's power for evil?

QUES.—How can young people be made to realize the necessity for heart and soul culture?

ANS.—The history of men of genius is full of illustrations of the truth that the greatest mental power and the highest culture are a blessing neither to their possessors nor to the world unless they are consecrated to God. In his eagerness to secure intellectual results, the Christian teacher may fail to turn the attention of his pupils to the noblest of aims. If we would fit men and women for true service in this world, we must constantly emphasize the importance of the moral and the spiritual above the merely intellectual. Not for a moment should culture be depreciated; not culture but Christ is the supreme need of the world.

MRS. JENNIE LOGUE CAMPBELL.

Mrs. Jane Campbell.

Died August 29th, 1897.

WHEREAS, God, in his wise providence, has called home to the heavenly rest prepared for those who love him, our beloved mother in Israel, Mrs. Jane Campbell, who has for many years been a regular and prayerful contributor to the work of our society, therefore,

Resolved, That we, the W. G. M. S., of the Sixth U. P. church, Pittsburgh, express our appreciation of her loving sympathy with our work, and her earnest desire that, through our society, souls sitting in darkness might be brought to enjoy the light of the gospel of Christ.

Resolved, that we as individuals endeavor to profit by her patience in suffering and her humble submission to the will of her Father in all the severe trials of her life.

Resolved, That we express our sympathy with her daughter and sons in their great loss, and pray that they may spend their remaining days in preparation for a joyous reunion with her on the great day. Com.

Miss Eliza Davidson.

Tribute of respect from the L. M. S. of Emsworth, Pa., to the memory of Miss Eliza Davidson, who died July 23rd, 1897.

WHEREAS, It has pleased our heavenly Father, in his all wise Providence, to remove from us a beloved member and transfer her from her earthly to the Heavenly home, we as a society desire to bear testimony to her Christian character.

Owing to feeble health, she was unable to attend in person our society meetings, but was ever with us in spirit and by her offerings.

We kindly cherish her memory, and bow humbly to God's will, knowing He doeth all things well.

To the members of her family we extend our sincere sympathy, and commit them to the care and comforting presence of the Saviour, who said, "I will not leave you comfortless."

MRS. JOHN ANDERSON
MRS. ALEX. STEWART, } Com.
MRS. JAMES GIBSON.

Mrs. Sarah Taylor.

Once more in the providence of God, the L. M. S. of 1st Indiana, Pa., has been called upon to mourn the loss of one of its oldest members, Mrs. Sarah Taylor, who was called home on the 28th of August, 1897. She was one who was, in the truest sense of the word, a mother in Israel, cheerful, quiet and unassuming; seldom missing from her place in the church, always ready to give a smiling recognition and warm hand-clasp to all. Her influence was all for good.

We extend our sympathy to the family and commend them to the loving Saviour whom she loved and served.

MRS. J. DAY BROWNLEE,
MRS. LYDIA CALDWELL, } Com.
MRS. JOHN S. HASTINGS.

Mrs. Ella Ferguson.

A tribute of respect from the Women's Missionary Society of the First church, East Liverpool, O., to the memory of Mrs. Ella Ferguson.

WHEREAS, It has seemed good in the providence of God, to take one, our youngest member, from our midst,

Resolved, That in her death we bow to the will of Him who doeth all things well.

Resolved, That we record our appreciation of her worth, and testify to her Christian character and devotion to the Master.

Resolved, That we extend to the bereaved husband and friends our sympathy and commend them to a God of Love. Com.

Mrs. Eleanor Musgrave—Mrs. Jane Stevenson.

The ranks of the Women's Missionary Society of the Shadyside congregation, of Pittsburgh, Pa., have again been broken. This time by the death of two of its members, Mrs. Eleanor Musgrave and Mrs. Jane Stevenson. After a long and severe illness, which she bore patiently and uncomplainingly, the Lord called Mrs. Musgrave and took her home to Himself July 8, 1897. Her home duties and illness prevented her from taking an active part in our society, but she aided us by her contributions and her influence.

Mrs. Stevenson was taken home September 8, 1897. Like Mrs. Musgrave, she awaited the coming of the Lord with Christian fortitude and patient resignation. She was one of the charter members of our society; also one of the oldest, and while health permitted was a regular attendant at our meetings. We shall miss her presence among us, as well as the willing heart and helping hand which were ever ready for loving service. Both these dear sisters loved the courts of God's house, and to them the blessings of the gospel were very precious.

By these dispensations of His providence we are admonished to have our lamps trimmed and burning, so that, when the Bridegroom cometh, we shall be ready to meet Him.

To the bereaved husband and daughters in each household we tender our sympathy, and commend them to the Saviour, whom their dear ones loved and served. Com.